

# RELIGIOUS INTELLIGENCER

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 24.

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Vol. IV.

## SOUTH SEA ISLANDS.

### MISSION AT TONGATABOO.

(Concluded from page 356.)

While preparations were making on both sides for war, the missionaries were strongly solicited to lend their aid. Their refusal exposed them to indignities. One of their stations (where the forge was erected,) was plundered. The two brethren there, retired to join those in Aheefo. Here, on the 9th of May, they saw the enemy approaching in fifteen large canoes. The next morning, about three o'clock, they were sent for by Atta to join the army. News having been brought that a large force was landed in a neighbouring district, he had concluded to abandon Aheefo to the canoe party, and attack the other division on land. The brethren had no alternative, but to go, or stay and be destroyed. They fell into the rear of the army. The march was conducted with considerable order. About day break they met the enemy's van. The Aheefonians, after three shouts, made an onset with great bravery. In a short time the enemy gave way on all hands, leaving their killed and wounded to the mercy, or rather cruelty, of the victors, who at first gave no quarter. The missionaries witnessed scenes which filled them with horror. Near where the fight began, they found an old man roasting one of the dead bodies, apparently with a design to eat it. In another place was the body of a chief, the head severed from the trunk. Even the women as they passed, dipped their hands in the blood and licked them.

The Aheefonians were at first much delighted to see the missionaries with them, expecting they would take an active part. On every little advantage gained, they paid them warm acknowledgments in common with their ima-

ginary deities. Even the dog which one of them led, came in for his share, and was treated with frequent draughts of kava.\* But when it was seen that they rendered no assistance, they became equally obnoxious with the enemy, and were driven back to Aheefo. Here they found their habitation had been plundered, and, though in a better state than they expected, unsafe for their residence. They fled to a back part of the Island, and lay among the rocks through the day. In the evening, they returned; and finding they could not stay in their own house, retired to that of a neighbour, who professed much kindness; but, as they afterwards found, intended to murder them in the night. In the morning they took their station in a wood. About noon, a party of friends passing, told them the Aheefonians were beaten, and Atta, with many other of their protectors, killed. On hearing this, they fled with the crowd.

After going about two miles they encountered a party of armed men, who stripped them of their clothes, leaving them, however, some country garments. They found a shelter among the rocks in a retired place. Here they had opportunity for reflection. They were stripped of every thing; not even a Bible was left them. Yet their lives were spared, and their heavenly inheritance was beyond the reach of savages. They spent the time in recounting their mercies, and forgot they were like a chased hart, which the hounds are yet pursuing.

In the course of the afternoon they found in a hole of the rock a quantity of fresh water, which was a great relief. About sunset two of them ventured out in quest of food, as they had

\* An intoxicating liquor made by chewing a certain plant, expressing the juice, and leaving it to ferment.

eaten nothing for the last twenty-four hours. They soon returned, bringing a bread fruit and some green bananas, which they received of a party at a little distance. From this party too, they received the melancholy intelligence that their brethren at Ardea, Bowel, Gaulton, and Harper, with Burnham the American, were murdered. It seems that the Aheefonians having defeated the enemy, pursued them into that district. The missionaries, as they had taken no part in the war, apprehended no danger to themselves, and went out to meet the warriors as friends. But among them was one who had formerly requested some gift which was refused. Like a true savage, he took this opportunity to be revenged. He ran to the attack, and was readily joined by others. They knocked down Harper, Bowel, and Burnham, murdering them on the spot. Gaulton fled; but looking back, and seeing his brethren fall whom he loved, he returned, hoping, perhaps, to assist them, and shared a similar fate.

This stroke was severely felt by all, yet they quieted themselves in God. The following day was the Sabbath, which they attempted to spend in suitable exercises among the rocks. They prayed and conversed on the happiness of trusting in the Lord. Just as they had concluded the last prayer, they saw a man approaching with a spear balancing it in his hand, apparently undetermined whether to throw it. On observing their number, he seemed confused, and finally addressed them in a friendly manner, pretending he was sent by one of the chiefs to conduct them to a place of safety; if they would stay a few moments till he could step into the woods for some cloth he had concealed, he would accompany them. They remained. He soon came back, but his tone was somewhat altered, and he required them to stay a little longer. His singular conduct excited suspicion in the missionaries that he was about to bring a gang upon them, and they sought safety in flight. Going about a mile they met a small company of

natives by whom they were treated kindly.

For some time they were driven about the country, exposed to the insults of the rabble, and the intolerable stench of dead bodies. They were permitted to visit Ardea. They found the place a perfect desolation, the houses either burnt or lying on the ground; the fences torn in pieces; and the fruits mostly destroyed. But there was a more heart rending scene: the bodies of their murdered brethren lying on the ground, exposed to the insults of all who passed by. Bowel and Gaulton lay on the road. Harper in the neighbouring field. They were all so much disfigured, as scarcely to be known. Burnham lay in a kind of ditch, at a considerable distance. His body was in such a state that it could not be moved, and they covered it with earth where it was. With the assistance of the natives they dug a grave, large enough to contain the three brethren, and having, with some difficulty, conveyed them to it, buried them without shroud or coffin.

Having performed this sad office, they consulted their own safety among the natives, by endeavouring to be of use to them. With much effort another forge was erected, in which various valuable implements were made; but the chief, under whose direction it was, treated them most basely, and at one time stripped them of every thing they had, merely for refusing to give him a shark hook, which they had promised to another person. Loogalalla, indeed, on becoming master of the island, sent for them, and promised his protection; but as he soon set out on an expedition to subdue the small islands in the vicinity, they were left defenceless. Most of the chiefs looked upon them with an evil eye. All the late calamities were charged to them. They were treated with great cruelty by the vanquished party, and even by those attached to Loogalalla. More than once there appeared but a step between them and death. Their situation at the end of the year was truly wretched.

On the 17th of January, the island was visited by a storm and furious hurricane, which destroyed almost every thing that had escaped the ravages of war. Famine was inevitable. It was now nine months since the troubles began, and the missionaries, destitute of raiment, and nearly of food, exposed to the malice of their enemies, who had taken so much pains to prejudice Loogalalla against them, that they were assured he had determined on the death of some or all of them on his return, saw all their prospects of usefulness closed, and their situation becoming dangerous in the extreme. It was, indeed, already so desperate, that they seriously thought of attempting a voyage to New Holland in an open boat.

With what agitation then did they hear the report of two guns fired in the bay! It was in the evening, too late for them to certify themselves whence the sound proceeded; and they passed the night in that state of suffering, which nothing but the intensity of hope and fear can produce. In the morning they endeavoured to get their boat to sea, but alas! the tide did not reach it by forty or fifty yards. In the afternoon a higher tide enabled them to clear out, and they found two ships lying in the roads. One was the *Betsey*, from London, having on board Mr. Harris, missionary at Otaheite. Their arrival was very providential, as they had been driven off by a storm, and had given up the hope of making the island, when a calm succeeding, they were driven back by a strong current. The captain of the *Betsey*, on learning the situation of the missionaries, readily offered them a passage to Port Jackson. They arrived safe in February. Buchanan, Kelso, and Wilkinson soon took passage to London; Cooper and Shelly associated with the missionaries from Otaheite, until the former went to London, and the latter (after being married) to Otaheite the following year.

The missionaries did not leave Tongataboo without very keen emotions.

The natives who had been friendly, on parting with them, shed many tears. This affected the missionaries most sensibly. "Our feelings," say they, "cannot be conceived, much less expressed; the loss of time, of toil, of public expense, were weighty considerations; but that of leaving a whole country, containing thousands of our race, among whom were the affectionate friends we had now parted from, sitting in the gross darkness of pagan superstition, bound to the service of the worst of tyrants by the chains of their own ignorance and prejudices, and without being able to effect any thing for their emancipation, outweighed them all."

As Veeson still remained on the island, it will be proper to take some notice of him, before leaving this article. After his excommunication he gradually fell into all the vices of the natives, and conformed to their customs. He soon became a chief, had a large plantation, and a great number of dependants. But savage life, after a time, sickened upon him. During the wars he beheld scenes that made him sink at the thought of spending his days among beings so destitute of all humanity. At one time he came across piles of human bodies placed transversely in large stacks; and going a little farther, saw a mother in a sitting posture holding an infant to her breast as in the act of sucking, but both cold with death. The savages after murdering them, had left the bodies to stiffen in that affecting attitude. His blood almost froze at the barbarity he constantly witnessed, and he began to find, too, that his life was in danger from the jealousy of a chief. When, therefore, in 1801, he learnt that a ship was on the coast, his mind was greatly agitated, and he began to revolve plans of escape. At length he persuaded some of the natives to go and trade with the vessel; but as they approached, he had the vexation to see her under weigh. Still as there was only a light breeze, he gained upon her, and drawing near, called out, "How do you do, countrymen?"

The sailors laughed, as his dress and tatooed skin belied his speech. Supposing him a native who had picked up some English phrases, they held on. Veeson was now about to lose, forever, an opportunity of leaving the savages. He attempted to call out who he was, but had lost his native tongue, or mixed it with the language of the islanders. In despair he jumped overboard to swim to the vessel. A chief at hand said, "Get into my canoe, I will take you to the ship." He accepted the offer, when the wretch immediately turned towards the shore. Almost frantic, Veeson now cried out as loud as he could, and lifted up his eyes to heaven. His cries and gestures caught the attention of the captain, who said, "That must certainly be an European," and ordered out a boat; but the natives rowed from it as fast as possible. A young man at the head of the boat beckoned Veeson to plunge into the water, which he did, and was taken on board. During the voyage, Veeson was in a wild state of mind; disgusted with savage life, but too long habituated to its privileges to brook the restraints of civilized society; he wished to be landed on an uninhabited spot, that he might end his days as a hermit. But after his arrival in England he was induced, by a pious female relation, to return to the place where he received his first religious impressions, to resume his former occupations, and attend on the long neglected means of grace. The associations thus awakened, had a happy effect; the prodigal began to reflect, to repent, and at length returned, as is hoped, to find the gloom of despondency and the darkness of guilt removed by the smiles of his compassionate, though injured Redeemer.

## MEDITERRANEAN.

## CHURCH MISSIONARY SOCIETY.

*Proceedings of the Rev. James Connor.*  
Mr. Connor left Malta for Constantinople, on the 18th of November, about a fortnight before Mr. Jowett sailed for Alexandria.

Constantinople is the chief city of the Turkish Empire—its appearance peculiarly grand; but the buildings disappoint expectation, on a nearer approach—the walls are washed by the Sea of Marmara, separated from the Black Sea by a narrow strait of a few miles long—Inhabitants computed at 400,000, of whom, 200,000 are Turks; 100,000 Greeks; and the remainder, Jews, Armenians, and Franks.

The considerations, with respect to Constantinople itself, which led to this determination, will be seen in the following extract of a Letter written by Mr. Connor a few days before he sailed:—

Its central situation, its extensive commerce, the great influence of Foreign Merchants and Travellers, and the facility of communication with the North of Europe, the shores of the Black and Caspian Seas, and the most interesting countries of the Mediterranean, contribute to render Constantinople a commanding and most important post for observation and labour. It would also form a link, to combine the operations of the Russian and Malta Bible Societies—a combination, which the spiritual interests of these countries render so desirable and expedient. At Constantinople I should be brought into contact with the chief Greeks and Mahomedans; and have the best opportunity of observing the present temper and character of the principal maintainers of both Creeds.

After a tedious passage of sixty-nine days, Mr. Connor reached Constantinople on the 25th of January. The vessel being detained ten or twelve days, by stress of weather, in the port of Suda, in Candia, Mr. Connor visited Canea, a town of about 5000 inhabitants, and some other places; distributing copies of the Modern Greek Testament, where he considered them likely to be useful. He thinks Candia an interesting object for investigation. In the passage from Candia, they touched at Smyrna and Scio.

At Constantinople, Mr. Connor was received, with much kindness, by his countrymen. The British Ambassador, the Consul, and other Gentlemen, who are in the English Consulate, the Greek Consulate, and other public offices in the city, were present to meet him.

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afforded him every information and assistance.

After a few days, he wrote to Dr. Pinkerton, at St. Petersburg; and to Count Langeron, President of the Bible Society at Odessa—"offering them," to use his own words, "the hand of Christian Fellowship, and soliciting advice and co-operation."

In a Letter of April the 6th, Mr. Connor states that he had received a reply from Count Langeron, couched in the kindest terms. Mr. Connor was chiefly occupied, with the assistance of a Greek Priest from Mount Athos, in perfecting himself in Modern Greek.

Of the advantages of Constantinople as a Station, Mr. Connor writes—

Constantinople presents, in its immense and varied population, an ample sphere for investigation and labour; and, from its peculiar position, affords a ready communication with the neighbouring Countries. Here I shall have the opportunity of personally unfolding any plans, which it may be thought prudent to suggest for meliorating the state of the Eastern Churches, to the respective Heads of those Churches—of cultivating an intimacy with them—and of inviting them to co-operate. Here, too, by the interest of the British Government, I can obtain whatever facilities for travelling I may require—such as, Firman from the Sultan, Passports from the Ambassadors and Envoys, and recommendations to Consuls.

Another extract will further explain Mr. Connor's situation and views:—

My lodgings are situated in the finest and most healthy quarter of Pera, and overlook the greater part of the city, and much of the surrounding country. I intend to pass the months of July, August, and September in one of the cool villages on the Bosphorus. These villages are generally the summer residences of the Chief Greek Families of Constantinople.

There are many wealthy individuals in the Fanal (the Greek Quarter here), who are descendants from Princely Families. They are in ge-

neral the most enlightened of the Greeks, speak the purest Italian & the Romani, and are men of some influence, which they exert through the chief Dragoman of the Port, who is always a Greek. I have not yet been able to do much in the way of investigation into the religious state of the population of this vast city. I hope to be soon qualified, by a fluency in Romani, to mingle freely with the Society of the place; and shall endeavour to give you, in my next Letter, an account of the present state of the Greek Church here. I am now collecting the materials. Here is Pera, which is the only part of the city where the Franks are permitted to reside; society is greatly varied. The members of the Roman Catholic and Greek Churches are the most numerous. The generality of the Roman Catholic Priests here come from the Islands of the Archipelago. I was lately visited by an Armenian Catholic Priest, from Mount Lebanon. He arrived here some time ago, to collect money for the establishment of a new School there. Mr. Wrench, the British Chaplain, gave him, at his request, an Arabic Bible, and I added a Syriac Testament. He tells me, that, at Mount Lebanon, there are at present four Schools—one Maronite, one Greek, and two Armenian: they are for the education of Priests alone. He eagerly inquired if I had any Turkish Testaments. They have, I suppose, by this time, made their appearance. I long to see some of them in my depot.

CHURCH MISSIONARY SOCIETY OF ENGLAND.  
SUMMARY VIEW OF THE SOCIETY'S PROCEEDINGS.

The Society has been formed with the view of contributing its aid to the diffusion of Divine Truth throughout the world. It is conducted by Members of the Church; and endeavours to promote among Heathens and Mahomedans the knowledge of the only Saviour of the World, and the use of the Primitive Modes of Worship. It

wishes well to the exertions of all sincere Christians in this great Cause; and thankfully accepts assistance to its funds from persons not of the same Communion, while it looks for especial support to the Members of the Established Church.

Nor has this expectation been disappointed. The Society is receiving a rapidly increasing support from the liberality of the Members of the Church, and of other friends. Its funds arise chiefly from *Annual Subscriptions, Benefactions, Weekly and Monthly Contributions, & Congregational Collections*. The Foreign Proceedings of the Society may be arranged under **SEVEN MISSIONS**—the *West Africa, Mediterranean, the Calcutta and North India, the Madras and South India, the Ceylon, the Australasia, and the West Indies*.

In these Missions there are *Forty-three Stations*; connected with which are more than *Eighty Schools*. In these Stations there are about *One Hundred Christian Teachers* (more than a fourth of whom are married), of the various descriptions of Missionaries, Readers of the Scriptures, Schoolmasters, and Settlers. Above *Six Thousand Children* are receiving Christian Education; and, of these, many are wholly supported at the expense of the Society. Beside these Children, there are many *Adult Scholars*. The *Gospel is constantly preached to Thousands of the Heathen*, and has been blessed to the conversion of many who are now living; whilst, in all the chief scenes of the Society's labours, some have fallen asleep in Christ, and have been gathered into the garner of Heaven, as the first-fruits of the harvest which will assuredly follow.

We make the following extract from an Appeal addressed particularly to Churchmen, in hopes that it may be heard and felt by Christians in this Country.

#### APPEAL.

It had long been the reproach of the Christian Church, that so little had been done for propagating the Faith among Heathen Nations. The zeal which animated her Members in

her earlier days, seemed almost extinguished; and, after the lapse of nearly eighteen centuries, the last command of her Redeemer, to *preach the Gospel to every creature*, was yet unaccomplished.

The population of the globe is estimated, at the lowest, at 800 millions, of whom not more than 175 millions are professedly Christian—that is, in the nineteenth century from the birth of the Saviour of the World, three-fourths of that world never heard, to any effect, of His name; never heard of the God who made nor of the Saviour who redeemed them; were never told of their immortal destiny, of their duty and their danger, of the way of repentance, or the foundation of hope. Surely this single fact is sufficient to afflict every considerate—every humane mind! And yet time stops not in its course. Thousands of our fellow creatures are hastening into eternity every year, every month, every day, who might have been enlightened and blessed with the truths of Revelation, if we had possessed more zeal and charity in consulting their everlasting welfare.

The Church Missionary Society for Africa and the East was formed, in the year 1800. Its measures were, in the first instance, submitted to the notice of the then Lord Archbishop of Canterbury and the Bishop of London; for whose answer the Society was encouraged to go forward, by the assurance that its proceedings would be regarded with candour.

After many years of patient labour, the Society has been blessed with a measure of success which calls for unfeigned gratitude, and animates its conductors to further exertions. In support of these exertions, there have been formed, within the last few years, upward of 200 different Associations; the simple design of all which has been, to offer to such persons, in each neighbourhood, as might feel inclined to subscribe, the opportunity of doing so with the least inconvenience. The exciting also of a spirit of prayer for the blessing of God on the Society,

and the stimulating of proper persons to offer themselves as Missionaries, were among the objects in view. The result of these efforts has been, that Thirteen Clergymen ordained in our Episcopal Church, together with Eighteen Lutheran Clergymen, have been sent out by the Society; and that, last year, 28,000*l.* (about \$124,444) was raised in aid of its designs.

Such is the present state of this Infant Institution; the only one in the Church of England which has for its exclusive object the Conversion of the Heathen World. Never was there such an importunate cry of pity raised from all the divisions of the Heathen World as that which now addresses itself to the conscience and feelings of Britons. The whole earth is waiting for the Salvation of God. A general disposition to inquire into the Records of our Faith is manifesting itself. Facilities for establishing Missions in the most distant quarters are presented. The success which has attended the Missions of the Society for Promoting Christian Knowledge, as well as those of other Institutions, inspires us with the warmest hopes. Men of holy constancy and zeal are not found to be wanting, when due encouragement is afforded them. The dawn of prophecy already breaks on our view, and invites us to new tracts of exertion, and new scenes of labour. And whither can the fainting eye of human misery turn, but to this great Protestant Empire, which God appears to have aggrandized, at the present momentous period, with the design of employing her as the herald of mercy to mankind?

Where, then, is our love to our fellow creatures, if we do not rise to communicate to them that unspeakable blessing, which has first visited us, that it may be sent on to others? Where is our humanity, our benevolence, our compassion, if we spring not forth in this office of grace? What! shall the unhappy widow still perish on the funeral pile—shall the helpless infant still sink under the hand of its parent—shall the deformed orgies of Jugger-

naut continue to prevail, and the bones of the wretched pilgrim whiten its plains—shall the horrid rites of cannibalism yet subsist, and temples for the worship of devils be openly reared—shall all the disgusting ceremonies of impurity and blood remain in undiminished force—shall ignorance and vice, and despair, brood over the fairest portion of the globe, and the prostrate understanding and savage passions of man bind him a slave to earth?—and shall Britons hesitate to convey to the several sufferers the knowledge, and grace, and life, of an Eternal Redemption?

Englishmen do not know enough the state of the Heathen World: they do not enough consider the immense obligation which their religious blessings bring with them; or they could not be unmoved in the degree in which they still are, at the sorrows of mankind. Where is our love to our dying Redeemer, if we remain indifferent to the communication of that grace which He came down from Heaven and expired on the cross to purchase?—Where is our most ordinary wisdom, if we neglect the opportunity which the Providence of God affords us, of consecrating our national greatness to the Divine Glory?—Where is our regard to our own Church, if we labour not to plant her more deeply in the affections of our own people, by diffusing her mild and parental sway over the Heathen Lands?—Where is our very sense of shame, if we allow other Confessions of Christians to outstrip us in this holy race; and consign to a doctrine and discipline which we profess not wholly to approve, that task of conversion which should in all reason be our own?—Where is our patriotism, if we desire not to involve and bind up our Country with the prayers and benedictions of mankind?

Let us awake, then, from our sloth! The indolence and selfishness of Christian Nations have too long impeded the tide and current of life. Now, at length, let all the Protestant Communities come forward, to take their share in this “work of the Lord.”

Let our own Church, the glory and bulwark of the Protestant Faith, lead the way. Let the Members of our two Venerable Societies occupy the foremost ground. There is room enough for all. Charity would hail and bless the day. Then, engaged in the actual work of Missions, minor objections would fade away, and innumerable difficulties would be removed. Every thing would be practicable, under God's blessing, if we were fairly in earnest. A more copious effusion of the grace of the Holy Ghost might be expected to descend. Our parishes and congregations at home would feel the sacred influence: a general revival of pure and scriptural piety would take place: prayer would be more abundantly and more fervently offered up at the Throne of Mercy: a holy unity and order would accompany and strengthen the warm emotions of love and zeal: the glory of our Reformed and Apostolical Church would break forth all around; and the Cause of Missions, undertaken by its Members as by one man, might usher in, perhaps, that day of prophetic rapture, when all the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever.

**EXTRACT FROM THE FIFTH REPORT OF THE LEED'S [ENG.] CHURCH MISSIONARY ASSOCIATION.**

"The swift though silent lapse of time has brought to its crisis the fifth year of the existence of the Leeds Church Missionary Association, and on this your fifth annual meeting you are again assembled to require of your Committee the result of their labours and of your liberality.

"It seems but as yesterday that we met on our last anniversary occasion. The year whose termination we commemorate has glided almost unperceived away. But, it should sink deep into the heart of every one of us, that not with the same responsibilities under which we hailed its commencement, are we spared to behold its con-

clusion—a year with its means of improvement, with its opportunities of usefulness, is gone forever, and at our hands will a just and righteous God require them.

"Not has this year passed ~~obtusus~~ altogether unmarked by event, or unvaried by circumstance; even in the comparatively contracted sphere of your Society's influence. The iron pen of death has forever erased from its records the names of some of its supporters, and we may fear that upon others, who wrought not whilst in this day, the night has come suddenly in which no man can work.

"But when we look abroad into the heathen world, and behold the multitudes who in this period have been summoned to the bar of an offended God, and who never knew Him, without whom no man cometh unto the Father; we shudder at the reflection that a time may come in which they shall rise as swift witnesses against us—that at the great day of account some of that multitude may trace with loud upbraiding the till then inexplicable maze of providence, to shew us that had our exertions been more sincere, and our devotion to the Missionary cause more simple, they had not perished.

"From our prayers and our endeavours these are forever removed; the harvest is passed, the summer is ended, and they are not saved. But let it be remembered that the coming year will afford renewed opportunities, and will pass with the same swiftness: "Whatever, then, thy hand findeth to do, do it with thy might, for there is no work, or device, or knowledge, or wisdom in the grave whither thou goest."

"However, that indolence or inactivity has characterized the proceedings of the Church Missionary Society, or its auxiliaries, during the past year, your Committee is far from insinuating

After glancing at the important operations of the Society in different parts of the world, the Committee, in speaking of Western Africa, thus cursorily mention the frightful evils of the Slave Trade.

"In West Africa your Society has again to contend with all the horrors of the Slave Trade. The wave which the recent countenance of some of the European Powers to this traffick first excited, has at length broken with dreadful violence upon these devoted shores, and the Banks of the Rio Pongas and the Gambia again re-echo to the yell of intestine war, the curse of the slave driver, and the shriek of the victim. Amid these tumults the feeble voice of the Missionary is soon overpowered; nevertheless, though the good tidings they had to communicate were unheard or disregarded—their characters calumniated—their property destroyed—and their lives endangered—long did yourselves, denying and devoted servants endure patiently, returning prayer for injury, and blessing for cursing. But between mild exhortation and brutal violence the conflict must quickly terminate. Canof-fee, a station which had been formed at the expense of many valuable lives and of much sacred property, has in the course of the present year been abandoned. From Sierra Leone, however, from Free Town, and from other stations of the Institution in this quarter, accounts of a favourable and encouraging nature continue to be received."

"Having thus discharged their painful duty in communicating these evil tidings, your Committee would suggest to every friend of Missions, the propriety of fervent and unceasing prayer to the Supreme Disposer of events; that this bane of Africa may at length be encountered by the Sword of his Spirit, and that the bread cast upon these troubled waters may be found after many days."

"In conclusion your Committee would call your attention to the character of the times in which we live. The Lord hath indeed shaken all nations,—men are looking for the great things that shall happen upon the earth. Prophecy after prophecy is hastening to its fulfilment, and the awful conflicts and ineffable glories of the latter day seem pressing upon us. At

that blessed period, when from the uttermost parts of the earth are heard songs, even glory to the righteous, shall we sit in the dust under the consciousness that these songs of gratitude belong not to us, and cry with the unfruitful daughter of Zion, 'My leanness, my leanness, woe unto me! And if our hands now be slack to the help of the Lord, and our labours now be tardy and reluctant for this his cause in the world, shall not we be ashamed when he shall reign in Mount Zion, and in Jerusalem, and before his Ancient, gloriously?—Would that the resolution of the Prophet were engraven on every heart, were the soul of every prayer, and the nerve of every endeavour: 'for Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'

#### DOMESTIC MISSIONS.

*Extracts from the Report of the Board of Missions to the General Assembly of the Presbyterian Church in the United States, for 1819.*

(Continued from page 336.)

The Rev. Francis H. Porter has performed a Mission of four months in the Alabama Territory. That territory is an interesting portion of the Union. Villages and towns are rising up with unexampled rapidity. Huntsville, in the course of only ten years, has gained a population of 1200 souls. St. Stephens, in the same space of time, has obtained a population of the same number. The settlement of Clairborne, situated on the eastern branch of Alabama, was commenced only three years ago; and already it contains about 1700 inhabitants.

**EXTRACTS FROM THE JOURNAL OF MR. PORTER.**

**Sabbath, Sept. 18, 1818.** Preached at eleven, and also at three o'clock, at Mooresville; and at Cottontown by candle light. At the former place, the assembly convened in a grove, and consisted of upwards of one hundred

persons. There was scarcely a wandering eye, or a vacant countenance in the assembly. The scene was indeed novel, and perhaps on that account interesting. Never before had a messenger of peace visited this village, and announced to them the tidings of the gospel.

27. In my passage to Huntsville, an interesting scene was witnessed. My attention was directed to a grove, contiguous to the road. I observed a small collection of coloured people gravely seated on logs. Struck with the novelty of the circumstance, I rode up to them. A venerable looking old man (a negro) sat in the midst. He was addressing them with all the fervor of natural eloquence. His ideas were appropriate and his language expressive and spiritual. He did not pretend to preach, he said, but as their preacher had not come, he wished to talk to poor sinners. He merited the character of preacher more than many I have known. He ceased: my soul was fired: —I addressed them ten minutes—I could stay no longer. On taking my leave of them, they embraced me in the most affectionate and Christian manner; and invoked many blessings to attend me.

November 2. Proceeded twelve miles to Mr. Harrison's in the Pleasant Valley, and preached at twelve o'clock. A favourable opinion of the religious character of this people, had been conceived from report. My expectations were high. I anticipated much Christian enjoyment among them, in the discharge of Missionary duties. From my first arrival, these anticipations began to be realized. I was received with the most cordial expressions of Christian love. The exercises of public worship were attended to, with a high degree of seriousness and delight. Several young females were impressed even to weeping. It is not too much to say, that many seemed to feel those delightful sensations that arise from the repossession of a long lost treasure. They had indeed formerly possessed a treasure more val-

uable than that of silver or gold: a ministry of the gospel of which they were now deprived. Since their arrival in the territory, no Missionary had visited them. No ordinances of the gospel had been dispensed among them. Amidst all their wanderings, difficulties, and privations, however, a sense of religion was retained among them. They have regarded the apostolic admonition, "Forsake not the assembling of yourselves together." They have been accustomed to enjoy the pleasure, and reap the advantage of social worship: of which the reading of the Village Sermons, always constituted a part.

20. When the exercises of public worship were ended, the expediency of instituting a congregation was taken into consideration. It was determined to make the attempt. A paper expressive of the object, was prepared and circulated for subscription. It met with general approbation. Persons who had certificates of membership in the Presbyterian Church, were called on to present them. About twenty names were enrolled as members in the communion of the Church. Five young females were examined as to their fitness for admission to sealing ordinances, and admitted. These measures were attended to as preparatory to the celebration of the holy communion of the supper, which was appointed for to-morrow.

21. Sabbath. Public worship commenced at ten o'clock. The appearance of the weather in the morning was unfavourable. We were obliged on account of the rain, to assemble in Mr. M—'s house, which was very much crowded. The exercises of the day, were introduced with a sermon from Heb. ii. 3. "How shall we escape, if we neglect so great salvation?" The congregation was very solemn and attentive. At two o'clock, the day had assumed a favourable appearance, and we repaired to a grove that had been selected, and furnished with seats, &c. for the accommodation of the people. The ordinance of the Lord's Supper

was then administered in the usual manner. Twenty-two disciples of the blessed Redeemer, took their seats at his holy table (all members of the Presbyterian Church) They had been long deprived of an opportunity to comply with the delightful requisition of their Master, "Do this, in remembrance of me." The emotions with which they contemplated, and received the symbols of the body and blood of their God and Redeemer, are beyond the power of description. Their devotions were serious, fervent and delightful. Long shall my heart retain the impressions it received, while distributing among them the bread of life, and participating in the supper of the Lamb. The spectators, too, were far from being unconcerned. Solemn silence reigned through the whole congregation. Their deep attention, downcast eye, and in some instances the silent tear, evidenced to all, that the solemnity and interest of the occasion, had deeply affected their hearts. What heart could have remained impervious to the impression of the moment? The scene was novel and affecting in the highest. In this grove, till within twelve months ago, from time immemorial, were the haunts of the savage beasts, and of still more savage man—now the sacred receptacle of the gospel and its ordinances. Here the whoop of the Indian, mingled with the yell of the beast of prey, was wont to menace death; now the voice of praise and thanksgiving ascends to heaven. Surely the prediction of ancient prophecy is here verified. "The wilderness, and the solitary place shall be glad for them; and the desert shall blossom and rejoice as the rose; it shall blossom abundantly, and rejoice even with joy and singing. Many prayers had ascended to the Father of Mercies, to smile on the exercises of the day. He was graciously pleased to hear and to bless and to cherish this infant church. May the gates of hell never prevail against it.

After the dismission of the congregation, an event occurred, indicative

of the character and feelings of this dear people. Mr. William Morrison an elder of the Presbyterian Church, who has long adorned the office, addressed me in the following terms: "My dear sir, I am requested to express to you, in behalf of this congregation, their feelings on the present occasion. They desire first, and principally, to render to their God and Redeemer, the most grateful and thankful acknowledgements, for the blessings of his gospel bestowed on them; to tender, through you, their respect and thankfulness to the Board of Missions, for their attention to them, in their destitute condition; and finally, to you, for the manner in which you have performed the duties of a Missionary among us."

#### MAINE MISSIONARY SOCIETY.

From the Recorder.

*Extracts from the Report of the Trustees, presented at their 12th Annual Meeting in Augusta, June 23d, 1819.*

The Trustees have employed, in the course of the last year, (i. e. from the last to the present annual meeting,) twenty-eight Missionaries, the sum of whose labours, appointed to different parts of the District, is two hundred and thirty six weeks.

After giving in detail the Journals of a number of those who have been employed as Missionaries, the Trustees observe:

To the Missionary labours already mentioned, the Trustees have only to add, six weeks at Farmington, by Mr. Samuel Johnson, who has since been ordained to the pastoral care of the church and parish in Alna; and four weeks by Rev. Daniel Lovejoy, who was installed, in September last, in the town of Robbinson.

Many places have been visited with the influences of the Holy Spirit in the course of the year past, some of which have been noticed; but the places most distinguished, in this respect, and which have, for that reason, had more than a usual portion of Missionary labours, are, Bingham, including several

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*Baptist Domestic Mission.—Mission to Jerusalem.*

[1819]

towns in the vicinity; New-Sharon, and Chesterville.

The Church at Bingham has received an addition of twenty-one members, and the adjoining Churches of Solon and Anson, the former six and the latter nine; making thirty-six; besides others who are hoped to be sincere converts, that have not yet made a public profession of their faith. There are also many (the Trustees are not informed how many,) that have joined other Churches of various denominations of Christians. At New Sharon, the converts are judged to be from forty to fifty. The revival is recent, and few have yet joined themselves to Churches of any order. At Chesterville, the revival commenced with the commencement of the year. It was limited, as to territory, extending only about three miles square, but powerful and general, where it prevailed. Almost every house, within these limits, became a Bethel, where God was daily worshipped; and almost every family included some, that were mourning under a sense of guilt, or rejoicing through hope in Christ. Between sixty and seventy are supposed to have passed from death unto life.

In these places, care was taken to furnish the ordinances of religion; so that when the rain of the Spirit descended and watered the heritage of God, it might be cultivated, and fruits brought forth to the divine glory and honour.

**BAPTIST DOMESTIC MISSION.**  
*Extract of a letter from Elder McCoy, dated Mission House, Wabash, July 20, 1819.*

Although I cannot for a moment lose sight of the condition of the Indians, yet the revival of religion mentioned in my last, takes much of my time and attention. The blessed work is spreading; 84 persons have been baptized. A wonderful change in affairs indeed has lately taken place. Maria church, which has, for years, been but slowly progressing, has latterly broke forth on the right hand and

on the left, and enlarged the place of her tent, and stretched forth the curtains of her habitation. Prairie Creek church, in a little more than a year, has increased her number from 28 to 100; and in many neighborhoods and families, where, till lately, the name of Jesus was scarcely mentioned, except profanely, some are begging for mercy, and others are singing his praise. Almost every meeting is a truly interesting one; but I must say a little about one which was particularly so. It was in a neighborhood where the vices of the people had become proverbial. Although I felt a desire that the people should be benefitted, yet, being worn out with exercise and want of sleep, I was much indisposed, and felt more like praying than preaching: the latter I think was more imperfectly performed than usual, yet such a deeply affected auditory, I had never seen before. They were so desirous to observe order, that at first several left the room until they had recovered a little from their deep affection, but scarcely would they be returned, until their eyes, which were hardly wiped half dry, would pour forth a double flood. At length the weeping became general, though not loud or distracted.—You will pardon me, if it was a crime, for mingling my tears with theirs: yes, indeed, I can hardly avoid crying while I write. As there was no display of talent, or artificial manoeuvre by the preacher, which could have such an effect, I had no doubt of the presence of God's Spirit. Three persons who gave perfect satisfaction respecting a work of grace on their hearts, have lately been baptized, who dated their awakenings to meetings of the Bruceville Mission Society. Should that institution do nothing more, this alone will be sufficient cause of eternal gratitude to God.

**MISSION TO JERUSALEM.**  
We have often had occasion to speak of the proposed Mission to the Land of Promise, and are now happy

to inform our readers that the Missionaries are actually embarked. Messrs. LEVI PARSONS and PLINY FISK, the gentlemen designated for this Mission, reached town on Saturday morning, expecting to sail on that day for the Mediterranean, had they not been prevented by unfavorable winds. On Sabbath noon the Old South and Park Street Churches at the request of the former, united with the Missionaries in the Old South Church in celebrating the Lord's Supper. On this occasion, the services were performed by Rev. Dr. Worcester, Rev. Messrs. Codman, Fisk, Jenks, and Dwight. It was eminently a feast of love, and greatly refreshed the hearts of all who were present. On Sabbath afternoon, Rev. Mr. Parsons preached a sermon in Park-Street Church connected with the subject of the Mission, from Hosea iii. 4, 5, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." In the evening, Rev. Mr. Fisk preached at the Old South Church to an overflowing audience, from Acts xx. 22. "And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there." Both the sermons are to be printed. We shall only say, therefore, that they were heard with the deepest interest by those who were present; that they are admirably calculated to promote the great object in view, an interest in the enterprise in which they are engaged, and that we hope they will be extensively read by the Christian public. Clear we are, they have done much good in Boston. After the sermon by Mr. Fisk, and a collection of more than \$300, Rev. Dr. Worcester read the Instructions of the Prudential Committee of the Board of Commissioners for Foreign Missions.

On Monday evening, at the United

Concert of the Old South and Park-street Churches, the two Missionaries addressed them, and united with them in prayer. This interview was peculiarly interesting and affecting to the members of those Churches. In a sense, the Mission had originated among them. At their united monthly concert for prayer during the last twelve months they had contributed a sufficient sum to support one of the Missionaries. During the year they had become deeply interested in the Mission itself, and personally attached to the two gentlemen engaged in it, both as preachers and as men. This was probably their last interview. We cannot but look upon it as a gracious interposition of Providence that the Missionaries were detained by a head wind through the Sabbath and Monday. Much good we believe has been done, in consequence of it, to the cause of Christ. On Wednesday morning the wind becoming directly favourable and the weather remarkably fine, the Missionaries embarked in the Sally Anne, Capt. Edes, for Smyrna. The vessel is to touch at Malta for a few days. From that Island we may expect to receive interesting intelligence from them. It was a most favourable circumstance for the Missionaries, that the steward of the ship, a native of Trieste, converses freely both in the Modern Greek, and in the Italian. They may derive much assistance from him, especially in the pronunciation of the former of these languages, which is in a sense his mother tongue.

While at Smyrna, the Missionaries will early visit the Seven Churches of Asia, which are all still in existence; if the fact that a few Christian families (at least) still remain in each of the places formerly occupied by those Churches, will justify such an assertion. We hope they will send us, by the time when the spring opens, such accounts of those Seven Churches, that some of our Churches in New-England will send out and support Pastors sufficient to take the oversight of them. What a field of benevolence

is here laying open to those who love our Lord Jesus Christ. The Missionaries are to direct their course to Jerusalem, as soon as they shall have been prepared at Smyrna for their operations in that city.

It is a most pleasing circumstance, that through the enlarged benevolence of an individual, a foundation has been laid for the establishment of a Bible Society, if practicable, in Jerusalem, where the Apostles first began to preach the Gospel, and to which our Churches are now sending it back. Let Christians throughout this country, pray for the blessing of God on this Mission, as well as on that which has lately gone to the Sandwich Islands. Let them pray that the companions of their voyage may be renewed by the Spirit of Grace, and brought into the Divine kingdom. Let them do this continually and in such a manner as to receive for them the blessing which they ask.

From the Religious Remembrancer.

**THEOLOGICAL SEMINARY OF  
PRINCETON.**

(Circular)

*To the Congregation of*

Brethren,—The Board of Directors of the Theological Seminary of the Presbyterian Church in the United States, located at Princeton, New-Jersey, beg leave, as its constituted guardians, to call the attention of the Churches to its situation and necessities.

This Institution, founded for the glory of God, has no resources for its support, but the charities of its friends. Many have been educated for the service of the church, whose labours have been blessed of the Lord. Every year our Institution has been growing more and more important, and its promises of usefulness are now very encouraging to the hopes and hearts of those who love the kingdom of the Redeemer.

With all its fair prospects of usefulness, it has still to struggle with pecuniary difficulties, and the Board of Di-

rectors are now obliged earnestly to entreat the attention of the Churches, to the recommendation of the last General Assembly intended for the relief of our Seminary. The contingent fund, established to meet the current expenses of the Institution, is exhausted, and some important calls upon the treasury have been refused and returned.

There are now between fifty and sixty students in the Seminary, and unless the Churches rouse to its assistance, its whole operations must be greatly embarrassed, if not entirely arrested. To supply its immediate wants the Assembly have recommended a collection to be taken up in all the congregations under its care. The following is the recommendation of the Assembly, extracted from their minutes:

“Whereas it appears to be of much importance that the contingent fund destined to defray the current expenses of the Theological Seminary, should be replenished as speedily as possible, the General Assembly do earnestly recommend that a collection be taken up in aid of this fund, in all the congregations under their care, on or before the first Sabbath of November next; and that the same be forwarded with as little delay as possible, to the Treasurer of the Trustees of the General Assembly, Mr. Isaac Snowden, of the city of Philadelphia.”

We beg leave to remind our Christian brethren, of the vast importance of attending to this duty. It is indispensable to the honor and usefulness of the Institution. We have no hope of present relief, but in these contributions, and we entreat our brethren not to neglect them. If the collection cannot be taken up by the time specified in the recommendation of the Assembly, let it be made as soon after as practicable.

We know full well, that the times are difficult; but let it not be forgotten, that they press with peculiar severity upon charitable institutions, and furnish the most weighty arguments to the Churches, for increased exertions

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on their behalf. If ordinary resources fail, extraordinary efforts must be made. The souls of men are not less valuable, than in seasons of prosperity. The force of all the considerations that should inspire us with zeal for the salvation of our fellow men, is undiminished. We have "counted the cost," and we must not hesitate nor "draw back." *We must persevere.* Shall we, dear brethren, disappoint the hopes we have excited? Shall we at this period abandon an Institution which has been attended with the blessing of Heaven—which has been honoured as the instrument of "building up waste places," and which promises so much for the glory of the Redeemer, and the happiness of men?

We are induced to address you from a deep sense of duty, and because we feel that we should neglect the trust reposed in us, if, while we call your attention to the recommendation of the Assembly, we did not state to you our necessities, and our *dependence on your bounty.*

The Seminary is the property of the Church—the subject of its prayers, and the object of its hopes. We present its wants, and intreat its friends to foster it. Let us remember what God has done for our souls; let us look to our destitute brethren perishing for lack of knowledge; let us not forget the obligations we owe the dear Redeemer; and in view of all the motives that press upon us in relation to our much-loved Seminary, let us ask, in the language of the dying Patriarch, "Who then is willing to consecrate his service this day unto the Lord?"

Signed by order of the Board,  
ASHBEL GREEN, President.

JOHN M'DOWELL, Secretary.  
Princeton, Sept. 28, 1819.

It is stated in a Boston paper, that the Old South Church and Society have made to the Widow and Children of their late Pastor, the Rev. Mr. HUNTINGTON, the very liberal grant of his salary, parsonage house, &c. for one year, commencing on the first of October subsequent to his death; and in addition, the sum of one thousand dollars annually for six years, to be paid quarterly, to commence Oct. 1820—amounting to the sum of \$200 dollars.

## FOREIGN MISSION SOCIETY.

## Report of the Agent in New Haven.

MR. WHITING,

SIR—I enclose you a list of the several donations, and contributions, which have passed through my hands, during the last year, for the American Board of Commissioners for Foreign Missions. These sums have been paid over to the Treasurer from time to time as they were received.

Yours respectfully,

T. DWIGHT,  
Agent for A. B. of C. for F. M.

By balance of account rendered on the 21st Oct. 1818.	\$00 50
By Cash received from the Catskill Fe- male Bombay Society	30
From Deacon Booth, of Meriden	1
From young men's praying association of New-Haven	12
From the Heathen Education Society of Hamden	30
From Mrs Lois Dodd, of Bloomfield, N. J. a legacy	5
From a friend of miss. in Ellsworth, Ohio	1
From Ira Bixby, by Mr. N. Whiting	5
From a young lady in East Hadam, by do.	3
From a lad of 8 years of age	1
From a friend of missions, by Rev. Mark Mead	2
From the New Providence Be- neficial Soc. of N. Carolina, for the F. M. School	30
for missionary purposes	30 60
From Albert North, for the F. M. School	1
From Mr. Lewis Hoff, of Winchester, Va.	50
From a friend	60
From Fem. Cent Soc. of East Haven	6
From Fem. Cent Soc. of Walton, 1st Soc. Delaware County, N. Y.	12 50
From Fem. Cent Soc. of 2d Soc. do.	14
From Fem. Cent Soc. of Westerlo, Al- bany County	12 50
From Rev. Archibald Basset, of Walton	2
From a lady of New-Haven	10
From a female friend of Zion	1
From contribution at the monthly con- cert of prayer at Meriden	4 37
From Auxilairy F. M. S. of Bransford, by Mr. Samuel Plant, Treasurer	14 50
From the Female Beneficent Society of N. Canaan, by Mrs. Bonney, Pres't	40
From L. C. Society of Wallingford, by Mrs. Beebee	12 72
From a friend of Missions, by do.	1
From the Charitable Society of Bark Hemsted, by Rev. Saul Clark	18 54
From F. C. S. of Hamden, by Rev. Mr. Coleman	17
From F. C. S. of Meriden, by Mrs. Ripley	14
From Beneficent Society of New Pro- vidence, by Rev. James Wallace, for missionary fund	25
for F. M. School	25 50
From the Back Creek Donation Socie- ty of N. Carolina, by S. Andrews, Sec'y	43
From Union Moral Society of same place, by do.	5

From F. M. S. of the Western District of Fairfield Co. by M. Marvin, Esq.	21
From a friend of missions in Durham	10
From monthly concert for prayer in 1st Soc. in Guilford, by Rev. Mr. Dutton	4 72
From the New Canaan Mite Society, by E. St. John, Treasurer	18
From Mr. Stiles Hawley	2
From F. F. M. S. Greenwich, by Mrs. Walker, Treasurer	58
From Heathen School Soc. of Green- wich, for the use of Heathen Schools, by Miss Sarah Davis, Treasurer	52
From the F. Mite Soc. of N. Milford, for the Mission School at Cornwall	6
From the Fem. Charitable Soc. of Brookfield, by Rev. Orrin Fowler	19 50
From the Grand Jury of Portage Coun- ty, Ohio, by Rev. Benjamin Fenn. for the Cherokee Mission	3 50
From the Female M. S. of Stratford, by Miss Rexford, Treasurer	28
From the Church Soc. of Cilicia, Bain- bridge, Chenango County, N. Y.	7
From several gentlemen of New-Haven	17 5
	—
	\$727

By his Excellency Oliver Wolcott, Governor,  
and Commander in Chief in and over the  
state of Connecticut,

A PROCLAMATION.

It being the duty of all men to acknowledge  
their dependence upon God, the Supreme  
Creator and Preserver of the Universe, and  
publicly to express their gratitude for the  
manifestations of his indulgence and favour:

I have thought fit to appoint, and I do hereby  
appoint Thursday, the second day of Decem-  
ber next, to be observed throughout this  
State, as a day of PUBLIC THANKSGIVING  
AND PRAYER. And I do accordingly in-  
vite the ministers and teachers of all denom-  
inations, with all the good people of this state,  
to assemble on said day, and with sincere and  
devout affections to present the reverential  
homage of their hearts to Almighty God, for  
his innumerable favours to our State and Na-  
tion; that he has continued to us the great  
blessings of peace and internal tranquility;  
that he has restrained the desolations of  
drought and disease, and caused the earth  
bountifully to reward the labours of his peo-  
ple; above all, to render united and humble  
thanks for the divine revelation, perfect ex-  
ample, and expiatory sacrifice of His Son, our  
Saviour and Judge, and the assurance thereby  
afforded, of a happy and immortal existence,  
through faith, penitence and obedience.

At the same time to supplicate the divine  
guidance and protection to the President of  
the United States, and to all others entrusted  
with rule, Counsel, and authority; to entreat  
that being directed by prudence, wisdom and  
integrity, they may cause right and justice  
to prevail; that all institutions for promoting  
piety, science, morality, benevolence and  
charity may flourish; that liberty, happiness,  
peace and security, may be continued to our

country, to the latest generations, and be  
speedily extended to all mankind.

All servile labour and vain recreations, on  
said day, are by law forbidden.

Given under my hand, at Litchfield, this  
twenty-fifth day of October, in the year  
of our Lord one thousand eight hundred  
and nineteen, and in the forty-fourth  
year of the Independence of the United  
States of America.

OLIVER WOLCOTT.  
By his Excellency's Command,  
THOMAS DAY, Sec'y.

Wednesday, 22d December, is appointed  
by the Governor of the State of New-York, as  
a day of PRAYER AND THANKSGIVING.

GOOD DEVISED AND ACCOMPLISHED.

A valued Correspondent in the State of  
New-York, has forwarded to the Editor  
Three Dollars, for the benefit of the New-  
England Tract Society. This sum was re-  
ceived by the donor, who is a Justice of the  
Peace, for marrying two couple. The writer  
observes, that a considerable fund might be  
obtained in this way, if Ministers and Officers  
of the Peace would appropriate money so  
easily obtained to some charitable object.  
If this plan was generally adopted, it would  
doubtless cause a greater degree of liberality  
in those who pay such fees.

NEW-HAVEN AUXILIARY COLONI-  
ZATION SOCIETY.

At a meeting of the Society, on Tuesday,  
2d inst. the following Officers were chosen  
for the ensuing year:

Hon. Simeon Baldwin, *President.*  
*Vice Presidents.*

David Daggett, President Day, William  
Moseley, Isaac Gilbert.

*Managers.*

Obadiah Hotchkiss, William Lessingwell,  
Asahel Tuttle, Joel Walter, Luther Bradley,  
Hezekiah Hotchkiss, Aeneas Monson, jun.  
William McCrackan, Leman Dunning, Rev.  
Henry Lines.

Ralph I. Ingersoll, *Secretary.*  
Henry Denison, *Treasurer.*

A godly minister of the Gospel occa-  
sionally visiting a gay person, was  
introduced to a room near to where  
she dressed. After waiting some hours,  
the lady came in and found him in  
tears. She inquired the cause of his  
weeping. He replied, "Madam, I  
weep on reflecting that you can spend  
so many hours before your glass, in  
adorning your person, while I spend  
so few hours before my God in adorning  
my soul." The rebuke struck her  
conscience. She lived and died a  
monument of grace.